the Chaplain

A JOURNAL FOR PROTESTANT CHAPLAINS

Educational Programs in the Chaplaincy

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Religious Education in United States Army Europe *by Harold H. Schulz*

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Protestant Youth Summer Institutes *by Harmon D. Moore*

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The Chaplain and His Mission of Christian Education *by Francis L. Garrett*

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United States Army Chaplain School *by James T. Wilson*

JUNE 1958

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The Chaplain and His Mission of Christian Education

By FRANCIS L. GARRETT

Head of the Training Branch, Chaplains Division
Bureau of Naval Personnel

FOR MOST of our Protestant chaplains, the administration of service Sunday schools continues to be surrounded by so many difficulties that all too often the dream of effective Christian education dissolves into the nightmare of a struggle for survival. Every effort seems to be directed toward just keeping our heads above water, and all too often we suffer sharp pangs of guilt when we measure what *is* against what we all know *ought to be*.

It is high time for us to take a good look at our Christian-education responsibilities and to examine with painstaking care the resources that are available to assist in the effective performance of this mission. We have no need to be reminded of the *importance* of Christian education, but we do need to be stimulated to the point of seeing clearly our areas of deficiency. Such a diagnosis can then lead to a candid acceptance of some of the antidotes for our "Sunday-school blues."

Perhaps the best point of departure is the Unified Curriculum. Now four years old, this curriculum is sufficiently mature to stand steady before our critical analysis. Certainly we have discussed its philosophy and content to the point where we can all understand rather well, I believe, the essential strength and weakness of this "answer" to our particular problems. Can we reach any verdict? I am convinced that we can. Regardless of our valid criticisms (or perhaps because of our valid criticisms), we can conclude that the Unified Curriculum has developed to a point where it is far and away the best solution yet offered to our problem. Perfect? By no means! Capable of becoming the

whole answer? Probably not. Nonetheless the evidence continues to mount that this is by far the most effective and useful curriculum plan now available to those who must live with the responsibility for the Christian nurture of our personnel and their dependents. Within the past year there has been a rather dramatic upswing in the utilization of the Unified Curriculum, and present indications are that very soon now almost all of our Sunday schools will be using these materials.

Accepting the danger of oversimplification, one can at least advance the opinion that the two primary problems facing service Sunday schools are curricula and the ever-present teacher-related difficulties with which we are all too familiar. Having disposed of the former by the sweeping generalities of the preceding paragraph, let us now turn our attention to the latter—the teacher problems—which prompted this article in the first place.

No curriculum can become truly vital as an instrument of Christian education unless its implementation is in the hands of well-trained and highly motivated teachers. Ideally, this means that any effective Sunday school will develop a corps of dedicated teachers who, over the years, will develop all those skills that are essential to good teaching. At first thought, any such ideal becomes a pipe dream in the service situation. We throw up our hands in anguish every time we think of teachers and rotation policies simultaneously. This teacher-turnover nightmare has somehow caused us to adopt the broad policy that we must operate almost solely in terms of the talent available at the moment. The extension of this policy has, by and large, resulted in the virtual absence of any consistent program of teacher training in our Sunday schools or, at best, a sort of bootstrap operation by which we try to hoist our own weight to the heights that the task demands.

It is right in this tender spot that we must probe to discover the root cause of most of our deficiencies. Let me be more specific! *The teacher is always the key to good teaching.* Materials, facilities, and efficient administrative procedures are all a necessary part of the picture; but, in terms of communicating Christian truth, it is the teacher who becomes the transmitter; and it requires no prophet to proclaim the simple truth that poorly maintained transmitters can really "garble" the message.

Those who have been closest to the problems of Christian education in the armed forces are becoming increasingly convinced that our greatest weakness lies in our teacher-training failures; and, by the same token, our most promising opportunities are to be found in this same area.

A recent project was sponsored by the Navy to explore the possibilities of intensified leadership education, and similar pilot projects are now in planning by the Army and Air Force. The Navy project was conducted at the U.S. Marine Corps Base, Camp Lejeune, North Carolina. This base has five widely scattered Sunday schools with a total enrollment of 1,097 pupils and 91 teachers. A project team was organized which consisted of top-level religious-education workers supplied by the churches whose material is contained in the current Unified Curriculum. The pur-

Official U.S. Marine Corps Photo

A pilot project in leadership training took place recently at the U.S. Marine Corps Base, Camp Lejeune, N.C. Experts from various denominations gave intensive training to the 150 Sunday-school teachers and leaders at this base. Similar pilot projects are being planned by the Army and the Air Force. When evaluations from all are available, the findings will be made available to chaplains generally.

Front row, *left to right:* Miss Minette Dummer (Pres. U.S.A.), Miss Carrie D. Hancock (Dis.), Miss Louanna Roach (Pres. U.S.), Miss LaDonna Bogardus (Meth.), and Miss Dorothy Sill (Bapt.).

Back row, *left to right:* CDR A. M. Oliver, ChC, USN; Chaplain (Col.) G. J. Witherspoon, USAF; Chaplain (Col.) W. M. Hale, USA; Mr. Charles Woodson, an American Baptist educator; and the Rev. J. Blaine Fister, of New York City, guest speaker at the opening training session.

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pose of the project was to carry out a maximum-effort leadership-education program over a five-day period and to evaluate the results both in terms of the benefits received by the Camp Lejeune teachers and in terms of a candid assessment, by the project team, of the personnel and procedures being utilized at that base.

The project far exceeded expectations. Many specific and suggestive recommendations were made which will be distributed to Protestant chaplains in a technical summary following the other projects. Germane to this article is the single most important evaluation made by the project team: Compared with teachers in the

average civilian church, the Camp Lejeune teachers were rated *above average in ability and motivation but below average in trained capabilities.*

Our chief strength, then, is the reservoir of human resources available to us. Our greatest weakness is our failure to train these willing and able workers in the techniques and skills essential to good teaching. Is there a remedy for this defect? Can any meaningful program of leadership education be implemented in the ever-changing environment of the service?

Those who observed the Camp Lejeune experiment are prepared to answer those questions with a resounding affirmative. We have not begun to exhaust the resources that are available to every service Sunday school and that will enhance any teacher-training program. Nor have we even generated that genuine sense of need which must always precede dynamic leadership training.

There are many types of training plans which a local Sunday school may implement. Annual or semi-annual Leadership Training Schools, conducted by resource persons from the churches, will produce almost instant results. Regular internal lesson-planning sessions should be a "must" for our Sunday schools. Few approaches are more helpful than the organization of laboratory sessions in which actual teaching methods may be demonstrated and discussed. New teachers deserve something better than being thrown into the arena with all the "wild beasties" and told, "Do the best you can." Careful coaching and continued encouragement of new teachers will provide a stable base on which growth can develop. Each Sunday school should not only maintain an adequate library for its staff but take positive measures to insure its use by a constant "selling job." Teachers will consistently respond to such positive leadership.

This report on the Camp Lejeune project and the supporting comments are largely subjective, but they have been submitted in the conviction that no problem in the whole spectrum of our problem areas surpasses in importance our need for more effective leadership training. It is only as our teachers grow in their ability to communicate the Christian faith that we can logically expect those they teach to grow in grace and in the knowledge of our Lord and Savior.

Correction

DEAR SIR:

I notice in your February issue of THE CHAPLAIN (page 46) a news item in need of correction. Chaplain Tibbetts is NOT the first chaplain to take jump training since the Korean War. Chaplains John F. Kenny, Attilio Ponsiglione, and I have completed our jump training here at Fort Campbell, Kentucky, since the 101st Airborne Division was reactivated in the summer of 1956.

I should like to request this correction.

Possibly the 82nd and the 11th Airborne Divisions may also have some chaplains qualified since the Korean War.

Sincerely

JOHN R. PARKS
Chaplain (1/Lt), USA

Official U.S. Army Photo

Protestant Youth Summer Institutes
REPORT ON A GUIDEBOOK

By HARMON D. MOORE

Staff Chaplain, Yukon Command United States Army Alaska

A Guidebook for Protestant Youth Summer Institutes *has been prepared by Chaplain (Lt. Col.) Harmon D. Moore (seen above, center) with the assistance of Sp/3 William H. Crump (left) and Sp/3 John G. Harocopos (right). Chaplain Moore will be remembered for outstanding achievements in developing the Tokyo Chapel Center and, later, the Fort Monroe Chapel Center, and for his part in preparing, under Chaplain Silas E. Decker, the* Chapel Center Manual *for the Second Army.*

THE *Guidebook for Protestant Youth Summer Institutes* presents a program for bringing young people together to share fellowship, study, worship, and play during the summer season, which brings with it much leisure for youth. It is a work that concentrates on outreach. It is concerned not only with the immediate objectives of the institute but with the ultimate objective of helping young people return to their communities skilled and inspired to participate in the activities of the local chapel program.

Here are some highlights of the study.

PLANNING

Guidebook points out the value of thorough planning and emphasizes

the necessity of beginning far enough in advance to develop each area of the program to its fullest potential. Step by step the book explains what should be accomplished in each of the planning sessions.

Every aspect of the institute, from its general theme to the quantity of candy bars and fishhooks needed in the camp store, must be planned in advance. The two major concerns are administration and curriculum, each of which is subdivided into many categories. In *Guidebook* the section entitled "Planning the Program" discusses each of these categories and provides a detailed guide for the planning sessions.

PUBLICITY

The degree of success in attracting people to a youth institute and keeping their interest while there is directly influenced by publicity coverage. This is strongly emphasized in the *Guidebook*. Furthermore, a detailed procedure for publicity is suggested, beginning two or three months before the institute and continuing until several months after the summer program. Ways that the Public Information Office could be of service are developed. Details are given as to how a seal made with a religious motif can be used.

The *Guidebook* does not limit itself to publicity for the institute of the present. It makes much of the idea of having a filmstrip or moving picture prepared during the institute and shown later to the congregations of the local chapel. This will promote interest in future summer institutes as well as recognize the accomplishments of those featured in the pictures.

WORKSHOP

"One of the major objectives of the Protestant Youth Institute is to provide a program designed to develop within the youth knowledge and skills which will enable them to return to their various chapel centers with the desire and ability to strengthen their local youth program." This is the opening sentence of the section on the workshop. If one were to attempt to list the various parts of the institute's program in the order of their importance, this might be chosen to head the list because through the workshop the youth will be studying, experiencing, and putting into practice most of the different aspects of a Christian's life.

The workshop as presented in the *Guide* is developed around the five areas of "Christian Faith," "Christian Witness," "Christian Outreach," "Christian Citizenship," and "Christian Fellowship," which are recommended by the United Christian Youth Movement and used by more than 40 denominations of Protestant youth as the framework for their fellowship. The value of organizing the fellowship around these program areas is vividly illustrated in *Guidebook* by a discussion of the part they play in the youth's life.

The workshop has a twofold purpose: The first is to help the youth learn about the world-wide Protestant youth fellowship, of which they are a part, and to guide them in organizing their local fellowship in such a way that they can benefit from the many resources provided by the United Christian Youth Movement. The second purpose, that of providing rich religious experiences, is realized as the youth study and perform

the various aspects of the area in which they work.

Guidebook develops the study plans of the areas in such a way that each young person concentrates on one area; and during the course of the institute the group to which he belongs has the opportunity to share experiences with others through projects, visual aids, skits, or any other method that will promote understanding of that phase in relation to the total youth program.

THEMATIC CURRICULUM

Hundreds of subjects could be taught as part of an institute's program, all of which would be well received and of value to youth. It would seem that we might choose any course for which we could provide instructors. Two pitfalls, however, must be avoided. One is crowding the schedule with so many courses that the youth have little time to profit by them; and the other is failing to select courses related to the total program.

Regardless of how interesting a course may be, it will fail to provide the most valuable experiences if it is disjoined from the remainder of the program. Choosing study courses by the thematic method as recommended in the *Guidebook* is an excellent technique through which unity can be achieved.

Unity of purpose, organization, and planning is the goal of a thematic curriculum. In view of this, care must be taken to avoid using a theme for the theme's sake and only haphazardly co-ordinating the program through it. The choosing of the theme for the institute and the planning of the rest of the program to revolve around it are illustrated in *Guidebook* by discussing various theme ideas and by making suggestions for curricula to emphasize them.

DISCUSSION

Guidebook introduces the discussion hour into the total program, for such an activity can be dynamic and very worth while if undertaken properly.

In order to offer a fresh experience every day, and indirectly teach students more about the art of discussion, different methods are recommended for use with various topics. For example, the panel method is suggested for the discussion on "Can Christianity and Popularity Thrive Together?" "How Can We Live and Be Happy with Our Family?" "What Is Meant by Good Boy-and-Girl Relationship?" The symposium method is suggested for "Alcohol? Smoking?" "Why Go to Church?" "How We Can Use Our Leisure Time?" The lecture-forum is recommended for "Why Must We Understand Ourselves?" "What Should Be Considered in Choosing a Vocation?"

Suggestions are made as to the resource persons. With the panel discussion on "What Is Meant by Good Boy-and-Girl Relationship?" it is recommended that a speech teacher be the moderator, with a teen-age boy and a teen-age girl, a mother, a father, a recently married woman, a teacher, a marriage counselor, and a minister acting as participants. To assist them in preparing for the discussion, they have available through the *Guidebook* a résumé on the type of discussion with which they will work, an enumeration of the functions of leader and participant, and a bibliography of resource material.

DIRECTED CONVERSATIONS

Less formal than the discussion are the hour-long informal conversations modeled after the television program "Youth Wants to Know." The informal conversation period was given a place in the *Guidebook,* for a need was felt to permit young people to ask spontaneous questions pertaining to any phase of the Christian religion. Often young people have an insecure, skeptical feeling because of their doubts about certain great Christian truths. Affording them an informal atmosphere and freedom to ask what they wish gives them an opportunity to seek answers they have long wanted.

Each chaplain at the summer institute is given a small group of approximately, but not more than, 20 young people for whom he acts as resource person. Attention is called to methods (a walk, a pause under a large tree, a boat ride) that may be used to create an informal situation.

WORSHIP

A Protestant youth institute should offer those who attend it a "mountaintop" experience. As the young people return to their homes, their hearts should keep the warm glow that makes them aware of a closer contact with God and their fellow men.

This feeling of closeness to God and the desire to serve him will come about through a series of enriching experiences. All the varied activities of the institute should encourage this growth. However, the worship experiences (some conducted by the chaplains and some conducted by the young people under the chaplains' guidance) will be the deciding factors. A morning meditation, a prayer time in the cabins before retiring, the climaxing dedication service, the worship experience that comes when we look around us and behold the beauty of God's handiwork, all contribute to the decision to rededicate one's life to God.

Many ideas for providing meaningful worship experiences are given in *Guidebook.* Suggestions for youth-planned services, for morning and evening devotions, and for a closing worship service to which the parents will be invited will give the institute director many valuable hints for planning the worship experiences.

RECREATION

Recreation is a vital segment of the everyday life of the institute, for through the relaxing experiences of well-planned recreation the individual grows in Christian character and gains greater appreciation and understanding of his fellow man.

Providing valuable recreational experiences for a group of young people is not a "hit-and-miss" proposition. A recreational program that contributes richly to the ultimate objectives of the institute requires a great deal of planning, careful organizing of games, and continual evaluating of the interests of the group. The leader must be alert, be full of life, and possess a personality that suggests leadership and friendliness. There should be variety in the recreation to prevent monotony and to create a degree of anticipation for what is coming next.

"In the Protestant youth institute, the recreation program seeks to accomplish more than just the provision of happy, wholesome, entertaining

play experiences," says *Guidebook*. "It also seeks to provide the youth with new ideas for recreation that can be used in their local fellowship and to train some of the youth in the art of recreational leadership." This will be accomplished in the workshop of Christian Fellowship.

CAMPFIRE

One of the highlights of the day's activities is a campfire circle formed shortly before campers return to their cabins for the night. Often an unexplainable atmosphere is created for those sitting in the flickering reflection of the fire's warm light. It is as though the yellows and blues and reds of the fire were able to radiate not only their warmth but also the spirits of campfires of days gone by.

If the youth are seated around the fire listening to spontaneous stories, one may imagine the settlers of our country seated around a fire hearing the stories of adventure told by their scout or by one of their older men. If a beautiful poem is being quoted or someone is reading from the Bible, it is easy to imagine the eagerness of the disciples as they sat around a similar fire hearing Jesus tell about the love of God. The group may be singing some of the age-old campfire melodies; or blending their voices in reverence as they sing some of the hymns that have inspired youth for many years; or standing in a circle with crossed arms and joined hands, symbolizing the unbroken chain of Christian love, and singing "Blest Be the Tie That Binds Our Hearts in Christian Love." In their hearts the fellowship they feel extends beyond the group present at such high moments, for they feel a kinship with other young people who have joined hands around other campfires as a pledge of Christian love. They also feel a closer relation with God, for he is the joining force that blends all their hearts into one great chord of Christian harmony.

Guidebook offers many suggestions to guide the leaders in planning this portion of the program.

EVALUATION

Thorough evaluation, and planning for the future in the light of the findings, is essential in the year-to-year growth of a summer institute. The many strong evaluative techniques offered in the *Guidebook* involve all at the institute and cover every phase of the program. The weaknesses and strengths of the program are weighed by the staff workers individually throughout the duration of the institute through an evaluation check sheet. The students have an opportunity to criticize the study classes through secret-pal letters and the total program through surveys conducted by peer-group members and through student-evaluation check sheets at the close of the institute. The leaders and staff workers have an opportunity to pool their daily criticisms and the student evaluations, discuss and weigh the findings, and make sugestions for future youth summer institutes. The evaluation period after the close of the program is an integral part of the institute.

BIBLIOGRAPHY

The many interesting methods of conducting an effective youth institute require a great deal of resource material to make them fruitful. *Guidebook* offers an extensive bibli-

Official U.S. Air Force Photo

Two counselors and several campers are seen above at the Protestant Youth Camp, King's Lake, Alaska, last August. The *Guidebook for Protestant Youth Summer Institutes* grew out of planning for camps such as this one.

ography consisting of pamphlets, magazines, books, and audio-visual materials.

TODAY we find that the children who filled elementary schools to the brim during the Korean conflict are now in the junior and senior high schools. Where life must be built around military demands, it is often difficult to plan for a family vacation or to allow the children to visit relatives during the summer season. To permit the many young people to suffer from boredom, especially at the teen age when they are so full of energy, would be sinful.

Observe that the Master sets a superior example when he chooses to draw himself and his disciples away from the multitudes to have an institute, if you please, where he can teach them and help them develop their talents to the fullest: "And he said unto them, Come ye yourselves apart. . . ."

Copies of the Guidebook for Protestant Youth Summer Institutes *are available to chaplains on request. Write to Office of the Staff Chaplain, Headquarters Yukon Command, U.S. Army Alaska, APO 731, Seattle, Washington.*—The Editor.

UNITED STATES ARMY
Chaplain School

By JAMES T. WILSON
Commandant, U.S. Army Chaplain School

THE U.S. ARMY Chaplain School was 40 years old on 23 May. Born of necessity in World War I, it filled a definite and immediate need. Its adolescence was spent in the quiet years of peace, but it attained maturity in World War II. Today it stands as a full-grown, sturdy, and resolute service school, proud of its tradition but humble in the knowledge that its era of greatest service is still before it.

Atomic concepts have revolutionized warfare, but there is no substitute for the individual soldier. To meet the moral and spiritual needs of him and his comrades in arms are the men in uniform—the Army chaplains. The Chaplain School seeks to train and inspire the chaplain so that the moral and spiritual leadership he will exert will never be relegated below that of technical and scientific achievements.

On assuming the duties of Commandant of the U.S. Army Chaplain School on 1 March 1957, I found a healthy, aggressive, and well-organized activity. It was a source of great satisfaction to me to observe the dedicated interest and manifest ability of the members of the staff and faculty. I believe the faculty, both in academic ability and in spiritual dedication, is indeed outstanding. I am convinced that the attitude of the Chief of Chaplains and his staff toward the school, considering it the "heart of the chaplaincy," is proven by their choice of outstanding chaplains as members of our faculty. I recognize that the progress achieved and the ratings received from the First Army and Department of the Army inspection teams are the fruition of the competent planning and dedicated services of our Chief of Chaplains, his staff, our staff and faculty, and our predecessors at the school.

The Chaplain School realizes its training limits in the professional field. It does not produce clergymen.

It is not a seminary. It trains clergymen for service in the military. It accepts an ecclesiastically endorsed, duly commissioned clergyman and proceeds to challenge and direct him so he may serve our Army, which must operate under ever-changing conditions.

We teach "methods of instruction" but not sermon writing. We do enunciate the duties involved in religious coverage but not methods of conducting religious services. Theology is not taught at the Chaplain School. At no time is a chaplain placed in a position that necessitates a compromise of his religious convictions. Doctrinal controversy is never countenanced. Rather, a close tie between the chaplain and his religious sponsoring body is constantly encouraged.

Military subjects are taught at the school in compliance with the requirements of the Common Subjects Letter, Headquarters, United States Continental Army Command. It is not believed necessary to apologize for, nor explain to students the necessity for, teaching military subjects. The Chaplain School is a recognized branch service school, and chaplains are expected to measure up to definite standards required of all officers.

We do, however, adapt the required subjects in order to meet the specific needs of the chaplain at each level of instruction. The Military Subjects Branch does not attempt to change the basic mission of the chaplain. In its teachings, it assists the chaplain in acquiring a reasonable amount of military information and background. It helps the chaplain to appreciate and understand the problems confronting his commander, his fellow staff officers, enlisted men, and dependents. A thorough knowledge of the chaplain's responsibilities, duties, and loyalties as a staff officer is considered vastly more important; and greater stress is placed on this area of instruction in theory and in practical application.

A reasonable understanding of how the combat arms fight and a general orientation in the varied concepts of warfare in the modern age will prepare the chaplain to take his place on the commander's staff without fear or the feeling of professional inadequacy. The chaplain is being trained in the new concepts of organization, tactics, and functions of the Army so he will be ready to serve his troops whenever and wherever those troops may be employed.

The primary mission of the school is to train the religious and moral leaders of the Army. The staff and faculty are dedicated to the accomplishment of this mission. Our main emphasis will always be placed on professional subjects, but the school realizes a chaplain must know and understand the framework within which he must operate. To achieve this dual purpose, the teaching of professional and military subjects is integrated. The resident student is taught he is a vital member of the Army team. Included in this teaching concept are the chaplains of the Reserve components. The school is cognizant of its mission to them. Extension courses are revised to conform to latest doctrine. Current resident courses are adapted to meet the needs of the reserve chaplain. Lesson material for supplemental branch training during the 15-day tours of active duty is prepared and distributed annually.

A thorough study of rosters in the Non-Resident Department is in progress. Chaplains enrolled in extension courses are being screened for interest and course completion. Apathetic chaplains receive motivating correspondence intended to increase activity. Revitalization of interest and notable course completion have been the result.

Let us now consider areas of instruction that are of considerable interest to you in the field as well as to us in the school. New military concepts have evolved which directly affect the chaplain's administration of the religious program.

Army Management System

The new Army is business-conscious. The new Army Management System is now an integral part of military operation. The Department of the Army is committed to primary programs and financial management. Funding for the religious program is a part of the Army Management System. Chaplains may be reluctant to accept responsibility for their part in this system. The school makes every effort to replace antagonism with solid, motivating principles that will help the chaplain accept his administrative responsibilities, not as useless "paper religion," but as a means whereby the chaplain's program may be implemented and advanced.

The Army Management System gives us budgetary consideration along with other branches of the service. The chaplains are made aware that the Management System takes us out of the realm of "beggars" and puts our program on a firm, command basis.

The Common Subjects Letter for the Advanced Course requires four hours in Army Management. Previously, approved allocation was 12 hours. We are now asking for 14 hours in which to present doctrine in Army Management as gleaned from the latest manuals and instruction from the Department of the Army. Not only theory is presented, but the practical problems of planning, budgeting, and implementation of the Management System are given thorough consideration.

The school understands the execution of the Army Management System may have varied application in the several Army areas. Our primary presentation, therefore, is theoretical; but practical problems are utilized to clarify instruction.

Civil Emergencies

The realization that the devastation of the atomic bomb may extend to our own soil has made us aware that the Army will have an additional responsibility to plan and organize in regard to civil emergencies. Army Regulation 500-70, which gives guidance in the emergency employment of Army resources in civil defense, states:

> Within each ZI army area . . . selected military personnel will be organized into provisional civil defense teams, including as practicable, groups especially qualified in emergency services appropriate to the civil defense mission. (Paragraph 60.)

In addition, the regulation states:

> The Commanding General, United States Continental Army Command, will insure that the ZI armies develop and will be prepared to execute plans to pro-

vide military support to civil authorities in a civil defense emergency. These plans will include . . . provisions for teams composed of selected military personnel, organized into groups, especially qualified in such emergency services as medical, water purification, mass feeding, radiological monitoring, and fire fighting. (Paragraph 7 b.)

Our classes in Civil Emergencies discuss how these plans may affect the chaplains.

Related to this requirement is the development of planned methods and procedures for chaplains in relation to mass burials. This aspect of a possible future contingency must be given further study. Here at the school the chaplains may be oriented, personally, in mind, and in soul, to meet the requirements of religious ministrations in the event of emergencies resulting from atomic attack. However, the methods are not complete, and continued study is imperative. Five hours are allotted to Civil Emergencies on the basic level, but in the advanced course 18 hours have been designated to cover the chaplain's operation in this new and unexplored field.

Damage Control Plan

Supervisory chaplains are concerned that the chaplain has been omitted from the Area Damage Control planning. Suggested changes in FM 101-5 have been submitted which, if approved, will enable us to place emphasis on the development of the chaplain's portion of the atomic Standing Operating Procedure at Battle Group, Division, and Higher Echelon. LOGEX 58 will feature problems designed to point up possible solutions which may well be a basis for future Standing Operating Procedures. The Chaplain School can serve as a sounding board and testing agency for ideas submitted from the field and can formulate a Standing Operating Procedure that may be approved by higher echelons of command.

Psychological Warfare

A study of the research made of our war prisoners after the Korean action has spotlighted the role of religion in defensive action against enemy psychological warfare. The Code of Conduct was born as a result of these studies. It has been determined religion plays an important part as a defense against enemy psychological warfare. The Common Subjects Letter requires one hour; we have been teaching a single hour, but we are requesting six hours to cover this enlarged field of activity in which the chaplain has a vital part to play. Certainly, the propositions that make up the Code of Conduct are definitely contained in the Character Guidance Lectures.

Greater integration of the Code of Conduct with the Character Guidance Program appears to be in order. There has been an increasing awareness by chaplains of the necessity for strengthening the moral and spiritual defenses of the individual soldier as a means of living the Code of Conduct. Chaplains see the religious implications involved in making the Code of Conduct really effective. The whole field of defense against enemy psychological warfare has implications for the chaplain and must receive continued attention. An initial study in this area has been submitted to higher headquarters.

Comments from the Field

The Chaplain School is becoming increasingly aware of its dependence upon the chaplains in the field. The presentation of problems, together with your field-tested solutions, are of great value in teaching. Student chaplains appreciate having these problem areas discussed. We encourage you to make us aware of the problems that confront you in the field. When solutions are offered, give us a candid evaluation of their actual value under test conditions. The Chaplain School is interested in your problems, comments, and recommendations. We pledge to work toward their solution and to give you the benefit of our studies for use in actual test situations. We enjoy a splendid spirit of co-operation with the Chaplain Board. Problem situations will continue to be co-ordinated for the Board's consideration. New approved doctrine resulting from its studies will be incorporated into the instructional material of the school.

Lastly, we promise a continuing and thorough appraisal of our school curriculum. This will insure that chaplains are being trained to meet future exigencies of the service. We will continue to work toward increased effectiveness of the faculty by in-service training, instructional evaluation, and constant study of subject materials to meet changing concepts. In addition, faculty members will attend conferences conducted by other service schools within the limits of our financial resources. We will continue to study all new material, methods or procedures, and new organizational concepts. In so doing, we hope to return to you, chaplains who are well motivated, capable, and proficient as staff officers.

Since the Chief of Chaplains has given the "best" in instructions to the school, we will utilize the "best" for the continued advancement of our military religious program. God's honor and glory through the spiritual and moral welfare of our military personnel remains our cherished goal.

Curriculum for Chaplain Officer Basic Course

PROFESSIONAL SUBJECTS

ARMY ADMINISTRATION: administration (general), 10 hours; civil emergencies, 5; funds, 10; officer indoctrination, 10; supply 8

THE CHAPLAINCY: Army information program, 8 hours; evasion and survival training, 2; rules of land warfare, 3; the unit chaplain, 23

MILITARY CHARACTER DEVELOPMENT: character guidance, 14 hours; educational development, 1; foundations of American democracy, 22; methods of instruction, 12; military justice, 12; military leadership and morale, 6; military psychology and counseling, 20

MILITARY SUBJECTS

TACTICS AND WARFARE: map and aerial photo reading, 17 hours; air-ground, 2; combined arms, 8; battle indoctrinations, 3; weapons, 1; field engineering, 3; special forces, 1; unit and team tactics, 12; atomic warfare, 5; CBR warfare, 4; mine warfare, 3; psychological warfare, 3

STAFF AND GENERAL: command and staff procedures, 10 hours; intelligence, 5; weather, 1; methods of inspection, 2; organization, 7; national military program, 1; foreign armies orientation, 2; army aviation, 2; food service, 2; medical training and support, 4; signal communications, 5; military transportation, 2; motor vehicle maintenance, 1

Curriculum for Chaplain Company Officer Course

PROFESSIONAL SUBJECTS

Administration, 17 hours; civil emergencies, 6; army management, 5; funds, 12; chaplain—practical duties, 50; Navy and Air Force chaplaincies, 2; Army information program, 11; military justice, 12; military leadership, 9; supply, 14; character guidance, 16; methods of instruction, 28; foundations of American democracy, 30; survival training, 1; foreign armies orientation, 2; military psychology and counseling, 26; educational development, 1

MILITARY SUBJECTS

Air-ground operations, 3; atomic warfare, 8; chemical, biological and radiological warfare, 8; combined arms, 32; civil affairs and military government, 4; command and staff procedures, 20; electronics warfare, 1; field engineering, 3; foreign armies orientation, 6; intelligence, 6; map reading, 18; methods of inspection, 2; medical training and support, 3; military transportation, 3; mine warfare, 3; motor vehicle maintenance, 1; national military program, 1; organization, 6; psychological warfare, 4; signal communications, 4; special forces operations, 1; unit and team tactics, 20

Curriculum for Chaplain Officer Advanced Course

PROFESSIONAL SUBJECTS

Administration (general), 20 hours; Army information program, 10; Army management, 14; chaplain staff duties, 75; character guidance, 12; civil emergencies, 18; Congressional relations, 2; counseling, 22; educational development of military personnel, 1; funds (nonappropriated), 10; methods of instruction, 40; military justice, 6; military leadership, 6; military psychology, 18; monograph, 30; national power concepts, 36; supply (logistics), 20

MILITARY SUBJECTS

Air-ground operations, 3; atomic warfare, 33; chemical, biological and radiological warfare, 10; civil affairs and military government, 5; combined arms (weapons), 38; command and staff procedure, 54; electronics warfare, 1; field engineering, 3; foreign armies orientation, 4; intelligence (weather), 6; map reading and air photo reading, 2; medical training and support, 7; military transportation, 6; mine warfare, 3; motor vehicle maintenance, 1; mutual security program, 1; national military program, 1; organization of the Army, 3; psychological warfare, 6; signal communication, 5; special forces operations, 1

THOUGHTS WHILE FLYING

By KENNETH J. FOREMAN

Reprinted by permission of the Presbyterian Outlook *from an article entitled "In a Low Mood on a High Plane."*

THE excess power needed to take the plane off the ground is a source of special danger to the plane. The thing has to go "too fast" in order to become airborne at all; and in case it fails to climb, the engines that should have been its safety become the means of its total destruction.

So it may be with early life. The tremendous energy of the young, the surplus of power which is the great blessing and the necessity of youth, can be a source of disaster. It's just one of these living dilemmas; if we had no more energy than would be perfectly safe for us to manage, we'd never get off the ground. If a young man had all the wisdom and discretion and caution of an old man, he would not make so many mistakes, perhaps; but it would be a flawless nonperformance.

✈ ✈

On one of those days when there is a blanket of clouds a thousand miles across, take-off and landing are in the mist and rain; but the flight is all in the sun. On the other hand, up there in the bright sky there is nothing whatever to be seen but that immense, dazzling white plain below, looking just the same over New York and Podunk. Which again may be a little parable of life. When we are mounting on wings as eagles, when we are in sight of the Sun, we may be out of touch with earth's realities. On the other hand, when we come down where we can see the country, down where there are people looking for us, we lose the sun.

The life of the Christian must be like this. It would be a mistake—indeed, a fatal mistake—to try a course of life which would be all above the clouds or all below them. We have to fly above the clouds to get anywhere, but we also have to come down under them to be of any use. The life that is all "practical" and never rises to the sunlit, silent solitude at the blue threshold of the Infinite, comes to cureless grief; yet the life that will not brave the fog and the dark, the life that will stay only on the sunny side of every cloud, comes at last to emptiness and catastrophe.

There are times when our flight plan calls for being alone with God; there are other times when our Dispatcher sends us down to mingle in the traffic of converging airways. We cannot fulfill our destiny without God; but we cannot fulfill our destiny with God alone.

✈ ✈

The fall of a plane is more spectacular than the overturning of a car; but plane travel is not a bit more dangerous than traveling the highway. One is closer to death, and oftener, on a high-speed turnpike than on a transoceanic airliner.

So it is with life. We are impressed by spectacular dangers, and we over-

(continued on page 20)

An address presented to the 1958 Conference of Army and Command Chaplains, Washington, D.C.

Religious Education in United States Army Europe

By HAROLD H. SCHULZ
The USAREUR Chaplain

THE responsibilities of The USAREUR Chaplain in the area of religious education are extremely wide and varied. Trying to meet the religious training needs of Protestants, Catholics, and Jews of all ages, with many denominational loyalties and many different ideas of methods, objectives, and expected progress, presents a number of challenges. This is doubtless true in all commands. We in USAREUR do not claim to have the final answer; but we do feel we are making progress, and, at the request of the Chief, I am here to share our experience with you.

Though the religious-education program in USAREUR is a unity with all responsibilities culminating at my desk, religious training, for the purpose of clarity in this presentation, is divided into two parts, a religious-education program for children and a religious-education program for adults. These are further broken down, for the sake of convenience in this presentation, into Jewish, Catholic, and Protestant in the children's division and on the basis of sex and special-interest groups in the adult division.

I have also listed some of the logistical needs for the accomplishment of this program.

At the close of the lecture I have indicated some problems and recommendations.

Religious Education—Children

The actual teaching of children, of course, is accomplished at the local level. The USAREUR Chaplain Division establishes policy, provides guidance, and assists in the training of teachers and leaders to help the local chaplain.

Jewish

The Jewish Religious Education Program in USAREUR more closely approximates the congregational type of religious schooling than any other Jewish civilian counterpart. The goal is about five hours of instruction per

Official U.S. Army Photo

The charming town of Berchtesgaden, Germany, offers scenes like this to service people who attend the Religious Education Conference there.

week spread over three sessions. The curriculum is life-centered; the moral values, meanings, and ceremonial of holy observances are stressed. The study of the Hebrew language is planned so the child can participate in the Hebrew sections of the synagogue services almost from the very start.

Catholic

"The Catholic Family Program of Religious Instruction," as currently used in the military, is the implementation of the goals of the Confraternity of Christian Doctrine. This program was begun in Europe in 1952 and, after a period of testing, was officially adopted for all military services in 1954. It is the purpose of "The Family Program of Religious Instruction" to provide for the child in the armed forces an orderly presentation of Catholic truth adjusted to his particular age, and to assist the parents in giving religious instruction in the home. The materials are such that any parent can continue the religious instruction of his children even during times when a Catholic school or catechism class is not available.

In order to assist parents and teachers to instruct children in the "what, the when, and the how" of teaching Catholic doctrine, catechetical institutes for Catholic catechism teachers were set up in Europe during the summer of 1957 and conducted by Father Michael Muller, an expert priest-teacher from the University of St. John. Some 500 religion teachers attended these catechetical institutes.

The number of institutes will be increased from nine to twelve, extending over a period of six weeks for the summer of 1958.

The responsibility for the religious instruction of the children belongs primarily to the parent. But it is the obligation of every armed-forces chaplain to assist parents (1) by making available instruction materials; (2) by outlining a plan of instruction which over the years will give the children an adequate knowledge of their religion; and (3) by organizing, supervising, and, when possible, actually teaching a weekly or biweekly religion class whenever there is a group of children to attend. Some chaplains in our larger centers who are overburdened with a multitude of parish duties have been able to secure the assistance of English-speaking nuns to carry part of the work load.

Protestant

The development of the Unified Curriculum has firmly established the pattern for the Protestant approach to meeting the needs for religious education in the military service. It has also emphasized the requirement for leadership training to prepare the Sunday-school teachers for their task. To explain briefly how we have attempted to meet this challenge, I'd like to outline two major projects we have pursued: employing professional directors of religious education and training lay leaders.

1. *Hiring directors of religious education.*—Obtaining professionally trained persons to direct and supervise the religious program of our larger chapels, in a manner similar to that of our larger civilian churches, has been discussed under various circumstances for a number of years. The need for such a person to relieve the chaplain of the time necessary to operate this program, for which most of our chaplains have had very little specific training, and provide him the opportunity to give more attention to tasks that he alone can accomplish, is obvious. USAREUR started this program in August 1955.

Thoughts While Flying

(continued from page 17)

look the common ones. For every profound, shattering temptation there are a dozen little ordinary ones that can just as easily wreck the soul.

* *

Looking out at all the rivets visible from the window, one hopes they all stay put till we are safely on the ground again. We are at the mercy of the pilot, and of the navigator, but also of hundreds of other persons we shall never see. At the airport when we took off there must have been half a dozen young people in overalls or skirts out there saluting us good-by; but they are a very small part of the large army who keep this plane in the air.

So in our everyday life we are made aware of many persons on whom our health and happiness depend; but out of sight are legions of others.

Civilization is a fragile craft, and when the rivets come loose we discover how dependent we always were on the skills and good will of total strangers.

Since that date seven directors of Religious education have been hired by local chapels through G-1, Civilian Personnel Section. The basic rating is a GS-5, and the contract requires coverage of travel and TDY from the time the director leaves home until he or she arrives in the theater. While the time is rather short and the number of employees few, there is sufficient material in my office to indicate some of the problems we have faced in the pursuit of this project. These are presented not to be negative but rather to be helpful.

a) Usually, the chaplain who hires a director of religious education does not stay in one place during the entire tour of the director. Thus, after the director has become oriented to one chaplain, another chaplain arrives with an entirely different concept of what constitutes an adequate religious-education program.

b) Some persons employed as directors had received seminary education which was virtually the same program offered to ministerial candidates. The resultant attempt on the part of chaplains to work with "frustrated clergymen" produced the obvious problems inherent in such a situation.

c) Directors from narrow denominational schools and backgrounds found it difficult, if not impossible, to adjust themselves to an ecumenical, integrated program satisfactory to at least the major denominations of Protestantism.

d) While the civilian directors were not prepared for the multiform challenges of the military situation, they sometimes found themselves working under chaplains who were inadequately oriented toward the religious-education concepts currently employed by most of the Protestant churches.

e) Care must be used to establish a working agreement and job description for the director so that his or her special religious-education training can be most fully utilized in the chapel program, and to prevent the director from becoming bogged-down with secretarial or custodial duties.

f) The problem of overtime and compensatory time must be understood by prospective directors and those chaplains with whom they work.

2. *Training lay leaders.*—Protestant religious education in USAREUR is divided into three major efforts: the Sunday church school, the vacation church school, and weekday religious education. For each of these programs the local chaplain is dependent on large numbers of lay people who serve as teachers of children. The USAREUR Chaplain's office assists by providing training opportunities and guidance for the local program.

a) Typical of training opportunities is the Religious Education Conference, which we hope to hold annually in Berchtesgaden. In 1957 approximately 200 lay leaders enrolled in six age-group courses and one course for superintendents. The texts used were first-series courses from the National Council of Churches Leadership Education Courses.

b) The Chaplain USAREUR takes the position that training of lay leaders at every level is basic to the strengthening of religious education in Europe. The use of the Unified Curriculum is increasing in USAREUR, and increased training on the local level goes hand in hand with adoption of this curriculum. Several

subordinate commands have had four- to six-week leadership training schools using the first-series texts from the National Council of Churches Leadership Education Courses.

c) Another technique used successfully in local situations is the "demonstration day of teacher training," which offers about six hours of intensive training in one day.

Whereas the training of lay leaders in CONUS can be accomplished in most instances by military laity availing themselves of training offered by local councils of churches or denominations, we cannot look forward to that opportunity in Europe. The entire program must be provided by the chaplains. In addition to this handicap, we are faced with a rapidly changing population, with about half of any given community moving every year. For these reasons we can envisage a laboratory school for church-school workers, which would be staffed by directors and chaplains with religious-education training, working as a team. This school could provide teacher training for adult lay leaders, plus vacation school for the children involved. Each team of workers could be utilized in several places of need within the command, making available a superior method of lay-leader training to many people in Europe annually. Several denominations avail themselves of this training method and, with adaptations for the military situation, we believe USAREUR could benefit from a laboratory school.

In addition to the Unified Curriculum for the three major faiths, chaplains in USAREUR would welcome suggestions for the committees on curricula, recommending films for the training of lay leaders in the religious-education program. The several denominations and the National Council of Churches produce such training films embodying current concepts of teaching in Protestant churches. Some of these could be selected and made available through film exchanges.

Religious Education—Adults

To provide adequately for the religious-education needs of all military personnel and their dependents, well-conceived and properly controlled programs must be developed for various age and interest groups within the military service.

Men—

1. The organization of the "Men of the Chapel" is an attempt to give Protestant men an organization and program through which they can channel their time and energy in building a chapel program and advancing Christianity in USAREUR. A new constitution has just been adopted, and the publication of a new handbook is being discussed.

2. The Council of Catholic Men has been extended to include the military personnel of Europe and has become known as the Military Council of Catholic Men.

Women—

1. The "Women of the Chapel" is a Protestant organization for women similar to the one for men outlined above. A handbook for the women's organization is currently being developed. A chapel calendar showing the events for each month has been published.

2. The Council of Catholic Women has been extended to include women in Europe and become known as the

Military Council of Catholic Women.

3. Ave Maria clubs have been established for single women who do not care to become a part of the Council of Catholic Women.

Youth—

An outline for the development of the youth program, with monthly themes and a listing of reference material, has been prepared for the youth.

Special-Interest Groups—

Because the three divisions above do not supply the needs and desires of all people or provide a complete chapel program, considerable attention has been given to special-interest groups. These include aspirants to the priesthood, catechetical instructors, Protestant Sunday-school workers, choirs.

A look at our Retreat House program will indicate some of the concern we have for these special-interest groups.

Jewish Personnel—

Jewish personnel in USAREUR are so widely scattered that it is not feasible to provide a close organization for this group. Each Jewish chaplain formulates and conducts his own adult religious-education program, receiving such help and guidance as our office can offer. The Jewish Welfare Board and a number of denominational agencies have been most helpful in the services they have rendered our Jewish personnel. Torah convocations are provided twice each year. These are very popular and well attended.

A special religious program, however, has been evolved for Jewish teen-agers. Because of the paucity of Jewish teen-agers an intercity program of activities, designed to meet the needs of this particular age group, has been organized. A high degree of mobility is maintained to provide social and cultural outlets and to highlight those moral values requiring greatest emphasis during adolescence.

Logistics

Religious-education constructions—

In USAREUR the religious education of children is taking place in public schools, theaters, service clubs, bowling alleys, snackbars, community centers, and other substitutes ranging from the passable to the totally inadequate. It is increasingly evident that religious education of our children must be provided for by basic construction of religious-education plants in conjunction with large housing areas. Army religious-education centers should be based on an acceptable standard of square feet per child as outlined in the National Council of Churches' publication *Church School Rooms and Equipment* or other current interdenominational standards. Such standards, established by Logistic Division, Office of the Chief of Chaplains, should govern future construction. In addition to adequate classrooms, office space, sanitary and cooking facilities, and particularly storage needs of the military situation should be given consideration.

Religious films—

There is a definite need for an increase in our supply of religious films. On some occasions we have received only two prints for all of Europe. Central Film Exchange, USAREUR, reports that religious films are used

more than any other category of projected training aids in the library.

Guidelines for equipment—

Guidelines from the Logistic Division, Office of the Chief of Chaplains, setting up standards for the equipping of religious-education buildings would be helpful. Particularly in USAREUR we could use recommended sizes and types of tables, chairs, etc., with special emphasis on convertibility to neighboring sizes. The proper equipment and space are second only to the training of leaders and choice of curriculum in producing a religious-education program in line with the concepts of the Chief of Chaplains' program in this area.

Problems

1. All of us are familiar with the problems of frequent transfers, wide denominational differences, variations in doctrines, and lack of a stabilized community, which make a religious-education program difficult to accomplish.

2. The problems of employing directors of religious education have already been outlined.

3. The problem of space is present in practically all our chapels. This is particularly acute in overseas areas where there are no civilian churches to relieve any of the pressure. Very few Sunday-school classes have a room of their own which they can "fix up," conduct projects in, or feel at home in during weekday or Sunday activities. This problem has sometimes been aggravated because the chaplain concerned did not happen to be an expert on the proper utilization of the space made available to him.

4. Very few of our chaplains have sufficient time available to give the religious-education program the time and energy it deserves. In some cases we have only one Catholic and one Protestant chaplain in a housing area with between two and three thousand children in need of religious instruction.

5. The problem of keeping qualified and balanced leaders and teachers ready to fill the vacancies when

An annual Religious Education Conference is to weekly retreats for various groups throughou six age-group courses and one course for superi

At Berchtesgaden's Religious Retreat House which nestles under the Watzmann, second-high

Official U.S. Army Photo

of the program at Berchtesgaden (in addition r). In 1957 some 200 lay leaders enrolled in

ivity centers around the lovely little chapel, n the Bavarian Alps.

they are needed is another difficult problem for many of our chaplains.

6. We have just begun to realize the possibilities in adult religious education. We have been too long content with teaching a Sunday-school class of 15 or 20 adults out of a potential thousand and calling it an adequate program. The problem here is one of pioneering in organization, direction, and control so that the high potential of our men and women is realized for the advancement of religion and that all groups are given an opportunity for training and making a contribution to the chapel program.

Recommendations

1. The Chief's office has gone a long way toward solving the first problem I mentioned by establishing a curriculum for all the armed services. Perhaps it would be helpful now for the same office to suggest courses, texts, and audio-visual materials to help our chaplains provide adequate and continuing lay leadership training.

2. It is recommended that our chaplains be given guidelines on acceptable standards of space needs and utilization for religious education, and that every effort be made to provide this space particularly in newly constructed facilities.

3. It is recommended that an acceptable handbook be provided for the organization, direction, and control of an adequate adult religious-education program in the Army to include men, women, and special-interest groups. Perhaps young married people just beginning their families should be added to the list mentioned previously in this lecture.

4. It is recommended that consideration be given to the possibility of purchasing and/or producing an increased number of good films for religious-education leadership training. (The National Council of Churches has produced some very good ones.) A select list of a few good films in this area that could be purchased or rented by our chaplains for a reasonable fee would also be helpful.

Spiritual Life Conferences

By HAROLD D. SHOEMAKER

Chief of the Activities Support Branch Office, Chief of Air Force Chaplains

FOR THE officers, airmen, and their dependents of Air Force bases scattered throughout the United States, all roads and air lanes will lead to Estes Park, Colo., and Ridgecrest, N.C., as they gather this summer for the annual Spiritual Life Conferences.

This program, instituted by Chaplain (Maj. Gen.) Charles I. Carpenter six years ago, has won the interest and enthusiastic support of airmen and commands alike. All Protestant personnel, male and female, and their dependents, nonsegregated as to race, may attend. The purpose of the conference program is to develop the capacity for Christian awareness, understanding, and action.

The Air Force makes it possible for airmen to attend these conferences under the provisions of Air Force Regulation 165-3, paragraph 16*a*, which authorizes three days' temporary duty, plus travel time without expense to the government, to attend a conference or a retreat.

Although many bases set up training flights to transport personnel to the conferences, a vast number drive, sharing expenses and charging the excess travel time against annual leave. The entire cost of room and board is paid by the individuals. Some bases set up scholarships to encourage personnel to attend.

Two conferences have been planned for this summer. In cool, colorful Colorado, about 70 miles from Denver, adjoining Rocky Mountain National Park and surrounded by craggy peaks reaching as high as 14,000 feet, nestles Association Camp. During 10-14 July nearly 600 campers will participate in the first session. High in the beautiful Blue Ridge Mountains, 18 miles from Asheville, N.C., lies Ridgecrest Baptist Assembly. It is expected that during Labor Day week end 1,500 airmen and their dependents will come by air, rail, bus, and auto to enjoy the fellowship of this conference.

This year the conference program will be centered around the thought *"If Christ Had His Way."* The following civilian clergymen and teachers have been secured to serve as leaders:

AT ESTES PARK, Dr. Carlyle Marney, First Baptist Church, Austin,

Texas, will preach each night on the subject "If Christ Had His Way." Dr. W. Sherman **Skinner,** Second Presbyterian Church, St. Louis, Mo., will present the daily Bible studies on "The Life and Teaching of Jesus." Dr. Harry **Moore** and Dr. Bernice M. **Moore,** of the Hogg Foundation, University of Texas, will conduct a special presentation and panel discussion on "Christian Marriage and Family Relations." Dr. William **Larsen,** president of Nebraska Synod of the Lutheran Church, will present "If Christ Had His Way in Vocation." And Dr. Ernest **Keasling,** director of the Servicemen's Department, Free Methodist Church, will present the problem and moderate the panel on "The Christian in Social Problems and World Relations." The special music and chorus work will be guided by Dr. Charles **Flax,** Hampton Institute, Va.

At Ridgecrest, Dr. Robert E. **Keighton,** Crozer Theological Seminary, will bring the inspirational message each night. "The Life and Teachings of Jesus" will be taught in the daily Bible study by S. Marion **Smith,** of the School of Religion, Butler University, Ind. Dr. Allen W. **Graves,** of the Southern Baptist Theological Seminary, will handle the panel on "Christian Marriage and Family Relations." Dr. Richard L. **Francis,** First Methodist Church, Flushing, N.Y., will present "The Christian in Social Problems and World Relations." A third panel, "Christian Vocation," will be presented and moderated by Dr. Raymond M. **Veh,** editor of the youth magazine *Builders,* of Harrisburg, Pa.

It will not be all inspiration. Opportunities for recreation, fun and fellowship, campfire singing, and eating will be afforded. Project chaplains from all Air Force installations in the U.S. have been named. Many will attend the conferences with the airmen of their base and will serve as counselors, group leaders, and athletic directors.

A word concerning military logistic support. Landing facilities, transportation, billets, hospital and medical support, are provided by Lowry Air Force Base, Colo., for the Estes Park Conference. Donaldson Air

Force Base, Greenville, S.C., supports the Ridgecrest effort.

Those who have attended the conference in past years have felt highly rewarded and spiritually renewed. The campers come as strangers, but through the alchemy of Christ's love these "strangers" quickly become a "fraternity of the faith."

Information concerning the conferences may be secured by writing directly to the Office, Chief of Chaplains, U.S. Air Force, Washington 25, D.C.

What THE LINK Can Do for the Chaplain

THE LINK is a 64-page, digest-size magazine containing articles, stories, short pieces, cartoons, humor, and the like prepared for the armed forces of America. It is definitely a Protestant religious journal, jointly produced by the 37 denominations that co-operate in the work of the General Commission on Chaplains and Armed Forces Personnel. The first issue of THE LINK came out January 1943.

Originally THE LINK carried the program of the Servicemen's Christian League (SMCL); then, of the United Fellowship of Protestants. More recently, we have been thinking of THE LINK as the general Protestant religious magazine supporting the work of the chaplain on a base, or ship, or wherever he serves. It is a tool of the chaplain.

First of all, it is a reading magazine; secondly, it contains articles that may be used by discussion leaders or lay leaders in many varied situations. The purpose of THE LINK has been succinctly put: relaxation, inspiration, education, and transformation.

Since THE LINK is a tool for the chaplain, we ask: What can it do for the chaplain? Here are some suggested answers:

1. *It will increase chapel attendance.* The whole tone of the magazine is definitely religious. It says, "The church is something worth supporting. Worship is essential to life." Through specific articles such as "Why Attend Church?" and its general tone, it tells the serviceman that he ought to attend chapel and support the work of the chaplain.

2. *It will help solve personal problems.* The temptations men face are met head-on. In such articles as "You Don't Have to Drink" and "The Christian View of Sex," counsel is given on what military personnel should do about the problems of intemperance and sexual immorality. But the aim is not mere morality; it is behavior that is religiously motivated. The aim is to get young people to put God at the center of life.

3. *It will increase the spiritual sensitivity of the readers.* Through biographical material about outstanding personalities who live by Christian principles, THE LINK shows that religion is important to life. The need for worship, for prayer, for listening to the still small voice of God, is steadily brought out.

4. *It will help offset the obscene literature that is so rampant.* Widespread efforts are being made now to get filth off our newsstands. This is good. But it is still true that a positive emphasis is best—put good, wholesome literature into youth's hands. Remember the sermon "The Expulsive Power of a New Affection."

5. *It will enhance the readers' knowledge of the Christian faith.* Several years ago a national magazine carried an article entitled "Our Crop of Religious Illiterates." This is fairly descriptive of this generation. THE LINK is seeking to increase the readability of its articles, but it does not plan to sacrifice content. It will continue to emphasize the great doctrines of our faith—God, Jesus Christ, the church, salvation, missions, life after death, and the like.

6. *It will provide source material for lay leaders.* The chaplain is constantly searching for good, usable material for discussion leaders, for religious programs, for lay ministers, and the like. What better plan than to have copies of THE LINK coming into his hands monthly with fresh material he can use in this fashion? He can have a copy for each discussion leader as well as each participant in the discussion. For the year, here are 768 pages (12 x 64), which he gets for $1.20.

7. *It will be a silent assistant in the chaplain's work.* A minister used to have a parish paper he called "The Silent Visitor." Here is an attractive little magazine the chaplain can leave when he calls on the sick, when he makes parish calls, when he goes into homes. He can even mail the magazine to individuals. When he leaves THE LINK, he leaves a reminder of his visit—an inspiring religious magazine.

8. *It will extend the area of the chaplain's ministry.* The chaplain is called upon often to minister to small units, ships, bases, which have no chaplains. By providing copies of THE LINK on his occasional visits or through the mail, he is extending his ministry and preaching the gospel through the printed page.

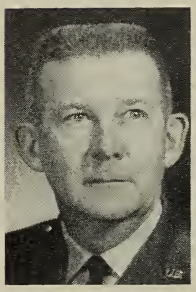
9. *It will inspire to finer Christian living.* The stories, poetry, articles appearing in THE LINK aim to inspire the readers and encourage them to consecrated Christian living. A civilian who read a copy recently wrote: "It is indeed an inspiring publication. I wish there were publications of this kind for the magazine dealers to handle."

10. *It will help weld the Christian link around the world.* Through its contact with service personnel in faraway places, through its emphasis on Christian missions, THE LINK should become what its name implies, an organ through which Protestant young men and women in the service can help to build a Christian world.

FINALLY, let it be understood that THE LINK will fulfill its ministry only as it goes through a warm and consecrated chaplain to the fellow in need. Personality is the key. If the chaplain will take this tool and use it, perhaps God will bless it and make it an instrument of consecrated service. Anyway, that is the editor's prayer.

—LAWRENCE P. FITZGERALD (*Editor,* THE LINK)

STORIES FIT TO TELL



Selected by

CARL W. McGEEHON

Staff Chaplain, Air Command and Staff College, Maxwell Air Force Base, Ala.

Strikes and Balls

Three baseball umpires were talking shop. The first one said: "I call some strikes and I call some balls, but I call 'em as I see 'em."

The second umpire spoke up: "I call some strikes and I call some balls, but I call 'em as they *are*."

The third chimed in: "I call some strikes and I call some balls, but *until I call 'em they ain't nothing!*"

—From Chaplain Vernon O. Rogers

Goldfish in the Snow

A pet goldfish of the little daughter of a dignified professor died. The child was overcome with grief. The father assured her he would get one just like it. To be sure the new fish would look like the old one, he wrapped it in his handkerchief and started for the pet shop.

The weather was cold, the snow piled high. The professor had occasion to use his handkerchief and unthinkingly pulled it out of his pocket. The goldfish flew into a snow bank. The professor was soon on his knees diligently searching. A colleague, the dean of the faculty, came along and asked what he was doing.

"Looking for a goldfish," replied the professor. Regarding his colleague pityingly, the dean reached out his hand and said quietly: "Come along, professor; we'll take you to a psychiatrist, and maybe he can help you."

Just then the professor found the dead goldfish. He held it up and exclaimed, "I found it!"

The dean shook his head solemnly and extended his hand again: "Here, professor, you take me to the psychiatrist!"

Meaningless Ritual

An engaged couple of different religious faiths decided to visit each other's churches. The boy visited the Catholic church, and the girl faithfully explained the ritual and symbols to him. When the girl visited the Protestant church, the boy explained things to her. Suddenly she saw the minister put his watch on the pulpit, so she nudged the lad and asked the meaning of that. "Honey," he replied, "that don't mean a darn thing!"

Say "Amen"

The North Commandos of the bantam league lined up with nine

Catholics and two Protestants on the starting eleven.

The Commandos were quarterbacked by Jimmy Horrigan, a sophomore at St. Vincent's. Jimmy called for a prayer before the start of the game—as is the custom with Catholics.

"We'll say a 'Hail Mary,' " said Jimmy, kneeling. And then, remembering the two Protestants, he turned to them and added, "And you guys can say 'Amen'!"

Fast Thinking

A new Army recruit was placed on guard duty. Posted on the early morning relief, he did his best, but in the end went to sleep on his feet. He was awakened by a slight noise and, raising only his eyes, saw the officer of the day standing in front of him. Remembering the heavy penalty for sleeping on post, the recruit stood for another moment with his head bowed. Then, raising it slowly, he looked piously into the sky and reverently murmured, "Amen."

Motorist Changes Tire

A motorist had a flat tire in front of an insane asylum. In his haste to change tires he lost all the tire lugs that held the tire to the wheel drum. He finally asked an inmate, who had watched the whole procedure silently from atop a fence, where he could find a telephone to call a garage.

The inmate asked, "Why don't you take a lug from each of the other wheels? They will hold the spare on safely until you can buy extra lugs."

"That's a brilliant idea," said the motorist. "Tell me, why is it that a man with a mind like yours has to live in an asylum?"

"Oh," replied the inmate loftily, "I may be crazy, but I'm not stupid."

—From Chaplain Verne Warner

Quit Just in Time

Johnny wanted a baby sister. When his parents knew another baby was on the way, they suggested that he pray for a sister. Every night for two weeks Johnny prayed for a baby sister. Nothing happened, so he stopped. Some months later his father took him to see his mother in the maternity ward of a hospital. There he was introduced to his two baby sisters and a baby brother. "There," said his father, "aren't you glad you prayed?"

"Yes," answered Johnny, "but aren't you glad I quit?"

—From Dr. Emory Luccock

Fish Quartette

A fish quartette included a baracuda, a bass, and a first and second tuna. Most of the time they sang for a porpoise but sometimes just for the halibut.

—From Dr. Emory Luccock

Religion—Wholesale

One of the big service clubs limits its members to one from each business or profession. It already had a member filling the classification "Religion—Protestant" when a Methodist bishop moved to town. He had been a member of the same organization in another city, and his friends were eager to get him into the local club. The way the story goes, they wound up by reclassifying their present member under the heading "Religion—Retail" and took in the bishop under "Religion—Wholesale."

By JAMES T. CLELAND

Dean of the Chapel
Duke University, Durham, N.C.

THE HEARING OF THE WORD

TO MY certain knowledge, four people perused the first article in this series: "The Sermon That Failed." The editor had to mull over it; my wife knew and did her duty; my secretary pounded it out on the typewriter. The fourth was a colleague in the Divinity School, who read it, voluntarily, and even commented on it. His comment is responsible for this essay.

In that first article I tried to analyze some possible reasons for the failure of a sermon to bridge the gulf between the pulpit and the pew. I put all the blame on the preacher. My professorial critic wrote: "Doesn't some of the trouble go even deeper? Modern congregations have been taught not to feel any responsibility for the sermon."

Well now, what do you think of that?

The Reformed tradition used to know how important the congregation's response was, if a valid and vital service were to result. The Reading of the Word was never, *per sē*, a channel of grace for Calvin; neither was the Preaching of the Word. The two avenues that allowed heavenly graciousness to reach the sinful earth were the Sacraments and the Reading + the Preaching + the Hearing of the Word.

That is why so great an emphasis on education marked the tradition that stemmed from Switzerland, Holland, and Scotland. It took an educated clergy to expound the Word; it took an educated laity to hear the expounded Word.

The Word may not always have been heard with gladness, but it was *heard*—with stubbornness, with annoyance perhaps, but always with the pious assumption that it was supposed to be apprehended. Adults could remember and recall the sermonic divisions, subheads and sub-sub-points; children were expected to bring home at least the text.

If you can stand Ian Maclaren, then read again the chapter in *Beside the Bonnie Brier Bush* entitled "The Collapse of Mrs. Macfadyen"—the tale of how the most famous sermon-

taster in Drumtochty was thrown for a homiletical loss because the preacher had different *sets* of heads in the one sermon. He cheated; there was no rational order to his presentation. That was unfair to Mrs. Macfadyen, who had once recalled all 74 points in a single sermon. Granted that kind of listener, the Word has a chance to be heard!

Such a realization of the need for the listener to make effective the read and preached Word is hardly an understood theological or homiletical doctrine today. It has not been so for over a generation.

John A. Hutton, of Glasgow and London, once galvanized a congregation to unwonted attention by a challenge hurled at one member. Hutton, a visiting preacher, had just announced his text when he noticed a parishioner settling down to sleep for the duration of the sermon. With focused eye, pointed finger, and peremptory voice, Hutton thundered: "Man, let us begin even—both awake. If you fall asleep *while* I am preaching, *you* win. If you stay awake, *I* win. But let us begin even."

The congregation were enthralled. Their eyes swung back and forth between the aggressive preacher and the red-faced hearer. Hutton won; though it may be a matter of controversy if the *Word* were actually heard.

Yet, granted that it was, it is not enough merely to hear the Word. James, the practical man, remarked on that: "But be doers of the word, and not hearers only, deceiving yourselves" (1:22). However, even he must have been aware that it is advisable—in fact, necessary—to hear before one does.

Analogies are risky pieces of support material in elucidation, but let me hazard one. If a baseball pitcher is going to be effective, then he requires a catcher. He would be bold to the point of stupidity and ineffectiveness who asserted that his style of pitching required no catcher. It is so with the Word. There is not much point to hurling it from the pulpit if no one in the pew is the least concerned about grasping it. Moreover, when the catcher misses the ball, it is not always the pitcher's fault. There is such a thing as a "passed ball" as well as a "wild pitch." Then the error is the catcher's.

Hence it is, in part (sometimes in larger part than they either guess or are willing to acknowledge), the responsibility of the folk in the pew to make the sermon—to change the analogy—an effective channel of grace. Because, to be effective, the channel had better be open at both ends. We may assume, in grateful faith, that it is always open at God's end. But how can we be sure that it is unstopped at man's end? How can the laity of God hear the Word in such a way that it is operative? What can they do to be good hearers?

First, let the minister enlist the support of his office-bearers: deacons, stewards, kirk session, vestry. He sees them oftener and more regularly than he does anyone else in the congregation. If they can come to understand the high purpose of the sermon, then such understanding will filter, through them, to the folk.

A startling example of this truth struck me last summer when I was criticizing sermons at the Preaching Clinic of Union Theological Seminary in Richmond, Virginia. A young

Congregational minister had chosen as his theme one on which he had already preached to his own people, "The Christian Attitude to Mercy Killing." He was in favor of euthanasia and, with a reasonable proposition and valid illustrations, developed the thought by juxtaposing "Thou shalt not kill" with "Blessed are the merciful."

There was nothing brash or smart about his presentation; it was offered to us with care, with understanding, and with vast sympathy. That sermon was heard; a dropped pin would have been a thunderclap in that preaching-room. The ensuing criticism was vigorous, multifarious, and as sympathetic.

When the formal discussion was over, I asked him how he managed to tackle such a controversial theme with such irenic results. He told me. There was, of course, sound preparation in the study, preparation which both expounded the Word and visualized the congregation. But here is the unique plus. Thirty minutes before the service began, all the deacons gathered in the vestry to pray with, and for, the minister. At five minutes to the hour all but one escorted the minister to the pulpit, in full view of the congregation. One remained behind to continue the intercession throughout the entire service.

The young preacher added: "If I had known at what hour I was to preach this sermon here for criticism, one of my deacons would have been praying for me, at home, up North."

Whew! No wonder he preaches well; no wonder he can tackle difficult subjects; no wonder his hearers catch his sermons! Through the office-bearers they have let him know that they understand the corporate aspect of worship, that the expounded Word is their responsibility too. It is almost impossible to pray, so openly and so systematically, without adding co-operative listening. That must be a blessed church, in pulpit and in pew.

Second, let everyone in the kirk remember the teaching aspect of sound preaching. A teacher presupposes a pupil. An effective teacher is fashioned by responsive pupils. So, let the sermon be a joint enterprise. A series announced in advance; pertinent scripture readings published in the bulletin; a conscious effort to have the congregation suggest sermon topics—all of these will make for corporate participation in the sermon.

The officials of the church can keep their ears open, and paper handy, to jot down what the congregation is thinking about, vocally. Sunday-school teachers can transmit questions asked of them. Parish visitors can relay problems for solution and comments for clarification. There is no reason why the minister, in his solitariness, should decide, all alone, what are valid subjects for sermonic consideration. If the pew has an obvious hand in shaping the sermons, then the pulpit will command the pew's interest.

By the way, do you know the title of the weekly paper published by the British Broadcasting Corporation? It is not *The Broadcaster* or *The Transmitter* or *The Voice of Wireless.* It is *The Listener.* He that hath ears to hear, let him hear. This is scriptural advice to the pew.

REVIEWS

Ethics and United States Foreign Policy by Ernest Lefever. Meridian Books 1957. 199 pp. $1.25.

This reviewer believes that every chaplain in our armed forces would greatly benefit from reading this thoughtful book. The author is not only a competent theologian but also a keen and well-informed student of international affairs. He discerns two approaches to the problem of the relationship of ethics and foreign policy: There are the "idealists" with their belief in human perfectibility and historical progress. Then there are the "realists," who are deeply aware of the limits of mankind's moral capacity, and therefore also of the limits of what is achievable in the field of politics. The author identifies himself with this second position. This may be an "ethic of compromise" which calls for a choice between alternatives none of which will be wholly good or just. But this posture will deliver us "from utopian illusions on the one hand and cynical despair on the other" (p. 26).

The author believes that the cold war, or, as Churchill has called it, "a peace of mutual terror," will continue to be our fate for possibly a long time. He rejects the new moral isolationism of those who believe that our country is strong and wise enough to go it alone. He also rejects the idea of "massive retaliation." He favors "graduated deterrence."

Lefever compares traditional diplomacy, which was carried on by an aristocratic elite in secret negotiations behind closed doors, with the new diplomacy, which proceeds in a parliamentlike setting of international conferences accompanied by global publicity. He enumerates the perils and shortcomings of this new diplomacy, such as the influence of pressure groups, the necessity of improvisation, the raising of unwarranted expectations in the public, etc. But the old days are gone for the democracies of the West; the people must be taken into account; and this means "making foreign policy the hard way" (p. 164).

The author speaks in realistic and sober terms of the United Nations as "not a repository of political power but a channel through which the power of sovereign states may flow" (p. 87). The power rests still where it has rested during the past 300 years, with individual nation-states. Nevertheless, the United Nations has been and continues to be very valuable: it is a moral symbol of world peace; it performs useful services in minor conflicts; it serves as a bridge between the Communist block and the free world; it is an instrument through which economic, humanitarian, and cultural programs are carried on. Lefever favors a revision of the United Nations Charter that would make this body reflect more accurately than it does now the real constellations of power in world politics.

The chapters on foreign aid and on ideological warfare are sound in their analysis of the problems involved, and in the conclusions arrived at. Moreover, they contain a great deal of accurate information that will be most helpful to chaplains who come in contact with people living in those areas that represent "targets" of these programs.

As far as the influence of church and synagogue upon foreign policy is concerned, the author is doubtful about the effectiveness as well as the soundness of many ecclesiastical pronouncements made during the last half century. However, he is convinced that the church has done a good job indirectly because its basic insights into the nature of man and the tragic character of history have deeply influenced many of our political leaders and taught them to relate ethics to politics without falling into the pit of utopianism on the one side or cynicism on the other.

Chaplains, get this book; read it carefully; use it as an excellent basis for discussions.

—HERBERT GEZORK, *President, Andover Newton Theological School, Newton Centre, Mass.*

The Quest and Character of a United Church by WINFRED ERNEST GARRISON. Abingdon 1957. 238 pp. $3.50.

Dr. Garrison is known to a wide circle of readers as literary editor for many years of the *Christian Century*. It is a pleasure to review the reviewer, especially when he is the author of so excellent a book on church unity. Dr. Garrison writes not only from rich knowledge and experience in interdenominational movements but also as a minister of the Disciples of Christ, who, in his own words, have "made the unity of the Church their avowed objective."

The "quest" which the author describes goes back to the apostolic age when the church was a vital fellowship, with only rudimentary local organizations and no central organization, yet having a strong common faith and "sense of common cause." It was not a divided church, nor was it an ecclesiastically united church. By the fourth century, however, a standard doctrine and form of organization had grown up. From being a persecuted group, the Christians had moved to enjoyment of freedom within the Roman Empire. Unity was maintained by simple exclusion of the 90 per cent who did not share their faith and purpose.

Then came the "first revolution"—the beginning of compulsion, the assertion of authority against pagans and heretics, the emergence of state churches, and papal domination. For a thousand years unity was preserved without liberty. The "second revolution," the Protestant Reformation, resulted in the breakdown of medieval unity and the birth of civil and religious liberties without unity. However, even in the fissiparous tendencies of the post-Reformation period the Protestant distinction between the visible and the invisible church made possible an "existential ecumenicity."

The most valuable section of the book follows, where Dr. Garrison traces the growth of denominationalism and its effect upon the ideal of church unity. At first, denominations tended to be mutually exclusive and intolerant, exercising to an extreme

their new-found freedom. But gradually "liberty without unity" has given way to increasing interdenominational co-operation, the reunion of church families, and the "ecumenical awakening" of the 20th century. The study of denominationalism, especially in the United States, and at the same time of the renewed quest for unity is both scholarly and readable.

Can the "sin of division" be overcome? Not by a vague uneasiness, says the author, or mere desire for reform. There must be earnest efforts to combat "sectarian complacency" and to bring denominations closer together in a unity that allows for wide variety of interpretations and forms. Dr. Garrison has no illusions about the difficulty of this task. Yet he tends to confuse interdenominational understanding and co-operation, such as national councils of churches and the World Council are beginning to achieve, with the "character of a united Church." If liberty of interpretation and expression is to be preserved, then organic union of the churches will be a long and slow process, requiring much more voluntary agreement on faith and order than Dr. Garrison thinks is necessary. A least common denominator of doctrine and polity is not sufficient basis for true union. The "inclusive Church" which Dr. Garrison seeks should rather be called an "inclusive Christian movement" within which, we hope and pray, the churches may gradually grow together. Unless we are willing to return to the enforced unity of the Middle Ages, we shall have to be very patient and trusting in our interdenominational relations and await the leading of the Holy Spirit as to the when and where and how of ecclesiastical oneness. Meanwhile, we could and should strive to fulfill the chief condition of a united church, in the author's language, "that the members love one another and constantly think of one another as being members of the same Church and have a sense of fellowship in sharing a common responsibility for carrying on throughout the world the work that Christ committed to his Church."

—Frank Wilson Price, *Director, Missionary Research Library, N.Y.C.*

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A Testament of Faith by G. Bromley Oxnam. Little, Brown 1958. 176 pp. $3.00.

A Testament of Faith—here indeed is a testimony that is both witness and legacy.

Through all the changing centuries, "in spite of dungeon, fire, and sword," the Christian faith has been kept alive and passed on from person to person, and from generation to generation, largely by the personal and convincing testimony of those who have tested it by living by it. Here is another such personal testimony, or witness, to the adequacy and power of "the faith" by one who has put it to the test of living in a wide variety of circumstances, often under heavy stress and strain, and proven it equal to every need for living in a revolutionary age. As such, it will assuredly give light to many minds troubled by honest doubts; support and encouragement to many spirits made fearful by the hurts, frustrations, and disappointments of living; and strength and vigor to wills become flabby through easy adjustment to the evils they deplore.

The author is dedicated to a careful and exacting intellectual approach to the problems of life, and to the scientific spirit. But characteristically, when he comes to give personal testimony to the faith by which he has found meaning and direction for his life, has lived courageously, wrought much with great effectiveness, and still faces the future unafraid, it is a testimony of the heart and of personal experience.

The content of this faith? Essentially what it has always been for Christians, "the old, old story." The "old story" of God's amazing, never failing love, revealed in human, understandable terms in the life, the teaching, the death, and the resurrection of Jesus, the divine Lord and Savior. "This I believe. Prove it? I cannot. Act upon it, I can."

It is the acting on this faith—and the consequences of the action through the years—that gives convincing appeal and validity to the testimony.

And what about that wistful question that has haunted the minds of men ever since that far-distant day when "the first man stood God-conquered with his face to heaven upturned"? If a man die, shall he live again? Here the witness includes much frank confession of agnosticism about the details, form, and circumstances of the life beyond this world; but there is also an unwavering personal affirmation of the life everlasting, firmly rooted in the faithfulness and goodness of God. The only answer to the ancient question is the answer of faith: "I believe in God the Father Almighty . . . and [therefore in] the life everlasting."

With equal realism, frankness, and moving simplicity of statement, the author, out of wide and varied experience, gives intimate testimony to the value and effectiveness of his communion with the God of love in prayer; to the triumphant march of the church through the centuries in spite of all its follies, abuses, and apostasies ("a minority with a mission, and a Master, and a message, and the certainty of life everlasting"); to the assurance that God is "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," if we confess our sins and truly repent of them; and to a steady belief in the dignity and the supreme worth of man in spite of all his willfulness and frequent vileness. This belief in the dignity and worth of man the author affirms because he starts his thinking about

man with the conviction that God created man in his own image, and because in Jesus he has seen that image manifest in human terms and in all its divine potential.

Here, indeed, is clear, unashamed, honest witness to a sustaining, redeeming, driving personal faith. Here, also, for the taking, is a rich spiritual legacy, accumulated by diligent living and ceaseless adventure, available for the enrichment of all who, like the author, seek "a faith that will not shrink, though pressed by every foe," and that "when in danger knows no fear, in darkness feels no doubt."

—M.J.C.

General Speech by A. Craig Baird and Franklin H. Knower; 2nd ed. McGraw-Hill 1949, 1957. 395 pp. $4.50.

The art of preaching, from its first appearance, has acknowledged its debt to the secular teachers of speech and literature. Paul freely used Menander, Epimenides, and Aratus. Augustine, a rhetorician before his conversion, continued the use of Cicero as an invaluable aid to homiletics. And the ministry ever since has drawn from Aristotle, Cato, and more recent masters of communication for the establishment of the canons of effective preaching.

So a competent textbook such as the present volume will prove serviceable to those who are continually trying to improve their persuasiveness in the public witness of the gospel. It is well for the preacher to give himself the benefit of a refresher course occasionally in the rudiments and refinements of public address. In the first place, he never knows it all; nobody really preaches well according to the high standard that the Word demands. In the second place, though we may know all the rules of the game, we are prone to fall into habits and patterns, or otherwise fail to be at our best in the service of the pulpit.

This book is written for the college classroom, but its chapter titles invite the seasoned minister to attend to such concerns as audience analysis and to explore possibilities of types of spoken appeal that he may have neglected heretofore. There is an excellent chapter on "Informational and Critical Listening" which could suggest a sermon or two on the way Christians should attend to the preaching of the Word. The special techniques for effective audio and visual opportunities are explored. An Appendix offers some well-chosen examples of oratory which would merit reading aloud, preferably with the aid of a recording machine, for the improvement of the preacher in his oral interpretation, diction, voice placing, and, of course, grammar and pronunciation.

One final comment may be adverse. The book gives no specific attention to the one branch of public speech which, at least quantitatively, surpasses all the rest together. As for quality, too, though the weekly total output of the pulpits may be mediocre, much of the world's greatest spoken literature is in sermonic form. The exceptions to this omission in this book are selections from a famous sermon preached by Dr. Fosdick 33 years ago and a lay sermon, by Robert E. Wilson of Standard Oil, delivered before the Chicago Sunday Evening Club in 1956. This lack, obviously, will limit the use of the

book for preachers. And it is surprising that a book with the announced purpose of serving as a college text should neglect a most important branch of its subject matter.

Perhaps *general speech* and the *preaching of the gospel* are too far removed from each other in basic motives and methods to admit of treatment under a common heading. The motives behind a general address may range from personel gratification of the speaker to manipulation of his audience to some desired ends, whereas the motive of the preacher is to lose himself for the sake of the message. "We preach not ourselves but him that sent us." Yet, long before the Christian Era, Aristotle and Plato both questioned the use of the art of speech for any other purpose than to discover and illuminate truth. This would seem to give to all theories of speech something of a high religious, or at least philosophical, motive and method, and would merit the inclusion of the art of preaching in any comprehensive treatment of the field of speech.

—GEORGE MILES GIBSON, *Professor of Preaching, McCormick Theological Seminary, Chicago, Ill.*

Spiritual Renewal Through Personal Groups ed. by JOHN L. CASTEEL. Association 1957. 220 pp. $3.50.

Even as statisticians report thrilling increases in church membership and attendance in our nation, religious leaders publicly express deep concern and dissatisfaction with the spiritual life of our churches and their members. What is the answer to the alleged lack of spiritual vitality?

John L. Casteel, professor at Union Theological Seminary, presents convincing evidence in this book that "personal groups" can bring spiritual renewal to our churches and their members. "A personal group is a small number of persons, meeting face to face regularly for the purposes of the study of the Bible and of the Christian faith; for prayer; for the exchange of experiences, needs, and insights; and for taking thought as to how they can best fulfill their calling as Christians to love and serve God and other people." A basic thesis of the book asserts that only in a small group of committed people can the Holy Spirit come and bring the tremendous spiritual power experienced by the disciples of Jesus. These small groups, in turn, can convey spiritual vitality to their churches.

Nine different reports written by personal-group creators and experimenters describe in great detail ex-

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periences of small, intimate groups of people helping each other achieve "a primary personal relationship with God, with other persons, and with themselves." Each story is unique. Names, methods, and principles vary; yet each group discovered renewed spiritual vitality.

Types of groups include research groups, study groups, prayer cells, and fellowship groups. They range from a study group of interested people in one church to a church whose requirement for membership is total commitment. The experiences are not offered as models to be imitated but as experiments which might suggest methods and provide inspiration to others interested in a deeper religious life.

This is a practical book. It speaks not on a theoretical level but on the how-to-do-it-yourself level. The nine reports and Dr. Casteel's closing chapter, "Interpretation: The Problems and Possibilities of Personal Groups," discuss the following questions and problems directly related to the formation and operation of personal groups: How do personal groups get started? Purpose and nature of personal groups. Size, structure, and people in a personal group. Time of meeting, frequency, length, and hour of meeting. What do groups do when they meet? How do groups serve others? What is the relation of groups to the church and the minister?

As one reads these experiences of personal groups he feels compelled to agree that they work, that they bring spiritual renewal both to the individuals participating and to the churches of which they are members. And if these small, intimate groups bring new life and power, are they not worthy of our serious consideration and possible use? The experiences, practical suggestions, and encouragement found in this book should be tremendously inspiring to any chaplain who desires a more vital spiritual life for the people on his base, post, or ship.

Dr. Casteel has concluded the book with an excellent selected bibliography of useful books on groups and cells, Bible study, prayer and the devotional life, Christian belief, the church and the Christian community, Christian living, modern society, and retreats.

—Robert M. Rutan, *Chaplain (Lt. Col.), USAF*

Faith for Personal Crises by Carl Michalson. Scribner 1958. 184 pp. $3.50.

Theology, recently, has been looking in a new direction and speaking in an understandable tongue. It has not lost its religious profundity, but it has awakened to its responsibility to interpret the Christian faith in relation to man's struggle on this earth, which often dims his hope of heaven. This new book by the professor of systematic theology at Drew is an outstanding example of theological writing that is deeply relevant to human needs.

Dr. Michalson draws from the Christian faith new meaning and power for persons facing crises of various sorts. A crisis, in the light of New Testament thought, signifies "judgment." It is a God-human relationship that poses two questions: "What does God intend should grow out of it?" and "What must the individual do?"

With this understanding, seven pos-

sibly crucial situations are examined to see what makes them critical and to determine what guidance the Christian faith has to offer. These are anxiety, guilt, doubt, vocation, marriage, suffering, and death. The author shows why and how, for some people, each of the above contains ingredients that cause the soul to be "cracked across by cares," and how that soul is united by the "Unseen Hand."

The book is solid, scholarly, yet forceful and readable. It promises no "boot-strap" uplifting, nor does it offer self-help spiritual tranquilizers. It digs deep into the truths of theology and applies their healing balm to the bleeding but seeking heart.

The Christian faith is not simply offered; it is thought through in its relationship to those who earnestly desire to think and pray their way out of despair to hope and life in Christ.

—Alfred L. Murray, *Chaplain (CDR), USN*

Building a Church Choir by Harry R. Wilson and Jack L. Lyall. Schmitt, Hall & McCreary 1957. 192 pp. $4.00.

Building a Church Choir could easily become the keystone to the arch of a chaplain's total ministry. Though the book is set up for the civilian parish in particular, the chaplain will find here countless practical suggestions ranging from the choice of a choir director to the finished anthem on Sunday morning, or the final presentation of an oratorio at a chapel-sponsored choral music festival. An excellent chapter is devoted to improving congregational singing.

Often our musical background is limited and the total religious experience of the congregation suffers. Sometimes the choir becomes a point of dissension rather than a unifying force. This book will help chaplain, choir director, and singer if each will read it. I have used many of the suggestions in the total choral program here at the Great Lakes Naval Training Center and found that they result in a more spiritual, elevated service.

—Dean K. Veltman, *Chaplain (Lt.), USN*

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Addresses of publishers whose books are reviewed above

Abingdon Press, 201 Eighth Ave., South, Nashville 2, Tenn.

Association Press, 291 Broadway, New York 7, N.Y.

The Bethany Press, Box 179, St. Louis 3, Mo.

Little, Brown & Co., 34 Beacon St., Boston 6, Mass.

McGraw-Hill Book Co., 330 W. 42nd St., New York 36, N.Y.

Meridian Books, Inc., 17 Union Square, New York 3, N.Y.

Fleming H. Revell Co., 316 Third Ave., Westwood, N.J.

Schmitt, Hall & McCreary Co., Park Ave. at Sixth St., Minneapolis 15, Minn.

Charles Scribner's Sons, 597 Fifth Ave., New York 17, N.Y.

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Books Received

Helping People Learn English by Earl W. Stevick. Abingdon 1955, 1957. 138 pp. $2.50.

The Layman Learns to Pray by Lloyd V. Channels. Bethany 1957. 96 pp. $1.50.

My Little Church Around the Corner by J. H. Randolph Ray. 365 pp. $5.00.

NEWS ROUNDUP

CHAPLAINS

Chun Chong Ok, the third Chief of Chaplains of the Republic of Korea Army, is the first to be commissioned an officer. He recently received the rank of colonel from General Paik Sun Yup, Chief of Staff, ROKA.

The ROK Army is the second largest in the free world and the fourth largest in the world, according to the Information Office, U.S. Army Advisory Group, Korea.

Roman Catholic Chaplain **Herman J. Schnurr** was cited for heroism Mar. 31, 1958, by the Secretary of the Navy. Chaplain Schnurr is assigned to the Naval Station, Treasure Island, San Francisco.

The citation recalled his heroic action on May 28, 1957, when an armed crewman on board the *USS Uvalde* (AKA 88) shot and killed an officer and seriously wounded another. "By his outstanding courage, judgment,

Official U.S. Marine Corps Photo

Presbyterian Chaplain John A. Hammond and an honor guard from Marine Wing Service Group-17 render honors for the 26 First Marine Aircraft Wing marines who lost their lives when two planes exploded near Naha, Okinawa, March 8.

The wreath was purchased by members of Marine Transport Squadron 253 in honor of the officers and men who perished in the accident.

■ RADM George A. Rosso, CHC, USN, becomes the tenth Chief of Navy Chaplains in June 1958, succeeding RADM Edward B. Harp, Jr.

The Roman Catholic chaplain has had a distinguished career in the Navy since 1937. His previous assignments include duty as senior chaplain of the *USS Iowa* when that ship carried President Roosevelt to Casablanca, and later when it took part in attacks on Kwajalein and Eniwetok, also Truk, Tinian, and the Carolines. Before becoming Assistant Director of the Chaplains Division in 1955, Admiral Rosso served as First Naval District Chaplain, Pacific Fleet Chaplain, and Twelfth District Chaplain.

Official U.S. Navy Photo

and initiative, Commander Schnurr was directly instrumental in preventing further casualties."

The two Navy chaplains in Antarctica have recently been replaced. Methodist Chaplain **John E. Zoller** is replaced by Lutheran Chaplain **Alfred R. Saeger.** Roman Catholic Chaplain **Leon Darkowski** is replaced by **H. V. Heaney.** Their replacement, in turn, will be Methodist Chaplain Edward P. Hammond, who will be the only chaplain taking part next year in "Operation Deepfreeze IV."

Ten naval chaplains were recently selected for postgraduate training in 1958-59, according to the *Navy Chaplains Bulletin.* The schedule is as follows: Catholic U., Lt. Giles D. **Morrill;** U. of Chicago, Lt. Paul G. **Reiss** and Lt. James F. **Agnew;** Fordham, LCDR David J. **Casazza** and LCDR Vincent J. **Mahoney;** Harvard, Lt. Don M. **Michael;** Menninger Foundation, CDR Julian P. **Moorman,** LCDR Robert L. **Deal,** and Lt. Donald C. **LeMaster;** Union Theological Seminary, CDR James S. **Ferris.**

Three new chapels (Eastern Orthodox, Jewish, and Protestant) have been completed at Headquarters Service School Command, Bainbridge, Md. Called "a fine example of architectural versatility," these chapels, together in one building, form a convenient chapel area. An adjoining youth-fellowship room is set aside for reading, discussion, and choir rehearsal.

Desert missile-range soldiers have built a unique chapel from scrap, even including the doors of a county jail where Billy the Kid was imprisoned. Now Red Canyon Range Camp, Tex., though designated "temporary," has its own house of worship.

The bell is a rocket booster. (Intense heat generated as it propelled a Nike-Ajax antiaircraft missile has given it a ringing boom.) Organ and pews came from closed chapels at

■ RADM Edward B. Harp, Jr., CHC, USN, retires this month as Chief of Navy Chaplains after serving in that capacity since 1953.

A minister of the Reformed Church in America, Chaplain Harp has served in the Navy since 1929. His previous assignments include duty aboard the *USS Hornet* until that ship was sunk near the Santa Cruz Islands in 1942. Before becoming Assistant to the Chief of Chaplains in 1951, Admiral Harp served as Executive Officer of the Chaplains School, Norfolk, and Pacific Fleet Chaplain.

Retaining his present rank, Admiral Harp will continue on active duty as District Chaplain of the Eleventh Naval District.

Official U.S. Navy Photo

Fort Bliss: but use was made, also, of old creosoted telephone poles and discarded rails of the Southern Pacific line.

Third Marine Division Chaplain **Hansel Tower** reports dedication of the third new chapel on Okinawa since last spring. In addition, two chapels benefited from major remodeling.

PERSONALITIES

Edwin T. Dahlberg, president of the National Council of Churches, delivered an address at the dedication of the new million-dollar Upper Room Chapel of the Methodist Board of Evangelism in Nashville, Tenn., April 22.

Congressman **Brooks Hays,** president of the Southern Baptist Convention, receives an LL.D. degree from William Jewell College, June 2.

Fred S. Buschmeyer was recently appointed a member of the Armed Services Committee of the National Board of YMCA's, succeeding Roswell Barnes. He has also been nominated a member of USO's Board of Governors, representing YMCA.

Dr. Buschmeyer is assistant general secretary of the National Council of Churches and general director of its Washington office.

Nathanael M. Guptill, minister of the First Church in Newton, Newton Centre, Mass., has been elected associate secretary and minister of the Congregational Christian General Council, succeeding Fred Buschmeyer (above). Dr. Guptill was formerly assistant professor of church administration and director of field work at Andover Newton.

Joseph H. Heartberg, who served for many years as secretary of Christian Ministry to Service Personnel and secretary of Town and Country Work of the American Baptist Home Mission Society, is now serving as executive secretary of the New Jersey Convention.

Tertius van Dyke, dean emeritus of Hartford Theological Seminary, died Feb. 28 at the age of 72. His father was Henry van Dyke, the noted clergyman, educator, diplomat, author, and World War I Navy chaplain.

UNITED STATES

The increased number of interfaith marriages in America has been paralleled by a sharp rise in the divorce rate, according to a new survey by U. of Pennsylvania sociologists. Drs. James Bossard and Eleanor Stoker Boll found that:

Half of U.S. church members marry out of their faith. The divorce rate among interfaith couples is more than double the rate among those who marry within their faith.

When both partners are of the same faith the average divorce rate is 6.6%; when the two are of different faiths the rate jumps to 15.2%.

One million more adults attended religious services regularly during 1957 than the year before, reports Dr. George Gallup. During an average week 48½ million adults attended worship services, or 47% of the population. This 1% increase over the 1956 attendance represents a general leveling-off after an upward trend for 15 years, reaching a high of 49% in 1955. In 1940, said the Gallup report, slightly more than one-third of the adult population had gone to church or synagogue during the periods surveyed.

The admission of four communions to the National Council of Churches brought to 37,868,493 the number of church members in its constituent bodies and raised their total to 34. The action, taken during the fourth General Assembly in St. Louis last December, gave membership to the Diocese of the Armenian Church in North America, the Polish National Catholic Church of America, the Free Magyar Reformed Church in America, and the Serbian Eastern Orthodox Church.

Nearly 300 of the 417 Presbyterian (USA) congregations in New Jersey now have **integrated membership** or are ready to receive members without regard to racial or national background.

The new three-cent U.S. postage stamp commemorating U.S. participation in the **International Geophysical Year** is the first such commemorative stamp issued by any country which depicts a religious motif or acknowledges the role of God as Creator of the universe. Issued May 31 at Chicago, the stamp shows a segment of Michelangelo's fresco "The Creation of Adam."

INTERNATIONAL

A recently dedicated 51-acre orphanage near the sea in **Hong Kong** already houses some 800 children, with 12 in a cottage under a trained "house mother." Known as the Children's Garden, the orphanage is sponsored jointly by 75,000 individual Americans and by the Hong Kong government, which will pay a third of the cost.

The Rev. Philip T. Zabriskie and two other youth leaders visited **Moscow** in early April to lay plans for an exchange of college students between the U.S.A. and Russia—the first since the 1930's. Mr. Zabriskie is chairman of the United Student Christian Council, one of five agencies participating in this project designed to take 40 U.S. students on a tour of educational, religious, historical, cultural, and industrial centers in the Soviet Union this summer, while 20 Soviet youth visit similar centers in the U.S.

Chaplains Sukhyun Kim (left) and Kyongsu Yun (right) of the Republic of Korea Army are seen above with Maj. Gen. Earl C. Bergquist, commander of Fort Dix, N.J., at a recent reception honoring visiting officers there.

The Koreans spent two days at Dix observing Infantry training and chaplain activities.

Official U.S. Army Photo

The Research Institute for U.S.S.R. Affairs, in **Munich**, has recently moved into a new five-story building. The staff of 35, all well-known Russian scholars and scientists who have fled to the West, are studying the Russian scene from every conceivable angle. On a budget of half a million dollars and supported by the American Committee for Liberation from Bolshevism, the group is undertaking to tell the world the unmitigated truth about the political, economic, and cultural situation of the Soviet Union.

Those interested in the results of the Institute's research can obtain its monthly English-language bulletin by writing to the Research Institute for U.S.S.R. Affairs, Manhardtstrasse, Munich, Germany.

A new International School for children five to fourteen was opened in February in a villa on the Alster River in **Hamburg, Germany.** It has pupils of 14 nationalities and a teaching staff of Americans, British, Canadians, and Germans. The curriculum is similar to that of schools of the U.S., except that pupils start German in their second year. Upon graduation they obtain a certificate making them eligible to enter a U.S. high school. This well-organized venture in international education, with a British headmaster, offers another opportunity to American personnel stationed in the area.

The government of **Pakistan** is making plans to restore the country's dispossessed Christians to the land, according to a statement made by General Iskander Mirza, president of Pakistan, to Dr. R. Norris Wilson, executive director of Church World Service on his recent visit to Pakistan. The Christians, about one million of Pakistan's 80 million, are chiefly farmers, many of whom owned the land they tilled. With partition ten years ago, 8 million Moslems poured into the newly formed Moslem country from India. Many were given land either worked or owned by Christian farmers, creating, as President Mirza acknowledged, "an internal refugee problem."

"We are well aware of the injustice of this," President Mirza told the American churchman, "and we are determined to see that the wrong is righted."

COMING EVENTS (Europe)

A new production of *Lohengrin,* with entirely new staging, will open the **1958 Wagner Festival** at picturesque Bayreuth, in southern Germany. After the opening on July 23, *Lohengrin* will be repeated on August 3, 8, 12, and 24. The *Meistersinger* will be presented July 24 and August 2, 7, 19, and 23. *Parsifal* will be sung several times, beginning July 25, and *Tristan,* beginning July 26. The first of two complete performances of the *Ring* operas will begin on July 27.

Information and bookings for tickets and lodging can be secured by writing to the Wagner Festival, Bayreuth, Germany (English will do).

Military personnel in Europe in 1960 will have an opportunity to see the most famous religious play in the world—the **Passion Play of Oberammergau.** Even now a visit to this mountain village in Bavaria will be of particular interest, as preparations are already under way for the 1960 performance of this event traditionally presented every 10 years. The actors—all natives of this tiny village of wood carvers, artisans, and farmers—in presenting the play are keeping a solemn vow made by their ancestors in 1633, when pestilence was ravaging Europe in the wake of the Thirty Years' War. Further information can be secured from the Oberammergau Tourist Agency, Oberammergau, Germany (in English).

Official U.S. Army Photo

Chaplain (Brig. Gen.) Frank A. Tobey, Deputy Chief of Chaplains, Department of the Army, troops the line at a review staged recently in his honor by Headquarters, Republic of Korea Army.

Chaplain's Aide

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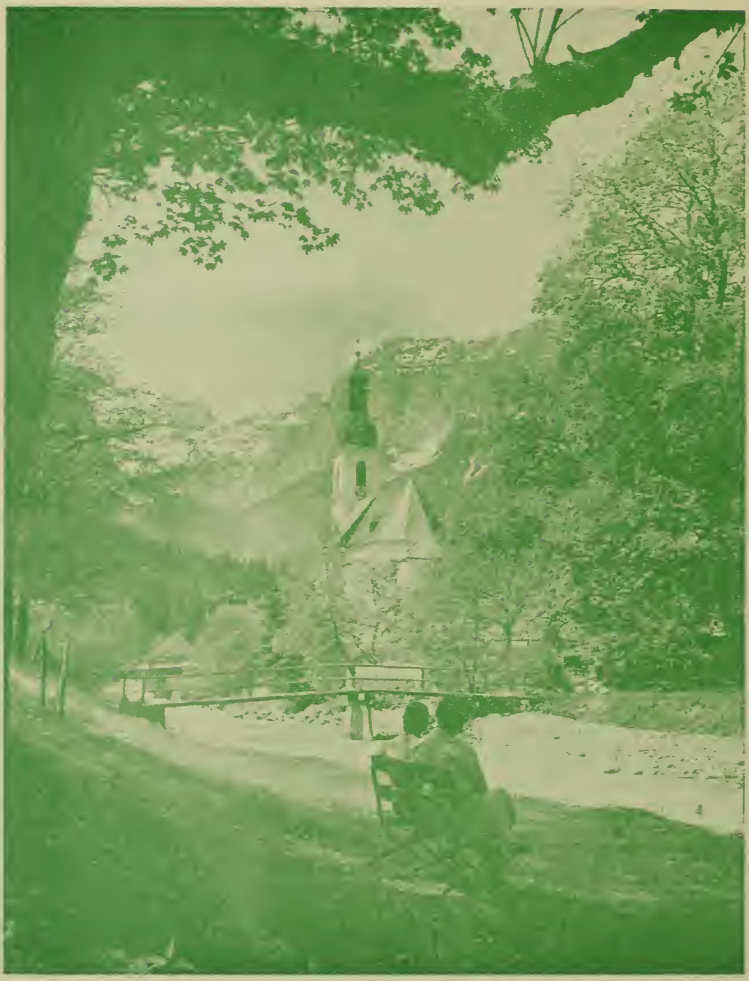

Official U.S. Army Photo

PEACE envelopes the chapel at Ramsau, Germany, close to Berchtesgaden. Scenes like this enhance the year-round program of religious education at the Retreat House Area of United States Army Europe.